A

SERMON

Preach'd in the *Parish-Church* of

St. *SEPULCHRE*,

APRIL the 2*d*, 1730.

Being *Thursday* in *Easter-Week*;

AT THE

Anniversary Meeting of the CHILDREN Educated in the *Charity-Schools* in and about the Cities of *LONDON* and *WESTMINSTER*.

By the Right Reverend Father in GOD,

SAMUEL, Lord Bishop of *Chester*.

Publish'd at the Request of the Gentlemen concerned in the said CHARITY.

LONDON,

Printed by JOSEPH DOWNING, in *Bartholomew-Close*, near *West-Smithfield*, 1730.

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MAT. XXV. 40.

And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

OUR *Blessed Saviour*, having delivered the Parable of the *ten Virgins*, and of the *Talents*, in the former Part of this Chapter, proceeds to give us a Description of the Judgment of the great and Last Day. And the Coherence is very strong: For as the *Parable* of the *Virgins* is designed to warn against a late Repentance, and to shew the Folly of depending upon it; and that of the *Talents*, to represent the Wisdom of improving

thoſe Gifts and Poſſeſſions, GOD is pleaſed to intruſt us with, by the Diſtributions of his good Providence, for the promoting his Glory, the Intereſt of *his Religion*, the Comfort of our *Fellow-Creatures*, and for the Security of our *own Happineſs for ever*, it is agreeable to all the Rules of Reaſon and Equity, that we ſhould one Time, or other, give an Account to GOD of our Behaviour in thoſe Reſpects. If GOD gives us Time, and all deſirable Helps to ſee the Faults and Miſcarriages of our paſt Life, and to amend our Ways and our Doings, but we will ſtill live in our Sins; and if He puts us in a Capacity of doing much Good in our Generation, by giving a Check, at leaſt, to the growing Vices, and ſcandalous Corruptions of the Age, and by doing what we can, to promote the Intereſt of *Virtue and Religion* in all Ranks of Men, but we will be unconcerned about theſe Matters, which are of the higheſt Importance in all Reſpects, why ſhould not we be anſwerable for ſuch a Conduct?

THAT the latter Part of this Chapter is a Deſcription of a future Judgment, (and a very lively one too) is evident from the natural Import of our *Saviour's* Diſcourſe, and alſo from the like Account we have of it in other Paſſages of the *Sacred Writings*.

THE

THE *Son of Man* is here repreſented as coming in *Majeſty and Glory, attended with the holy Angels, and ſitting on the Throne of his Glory*; agreeably to what we read in this *Evangeliſt*, 16th ch. and 27th ver. that *He ſhall come in the Glory of his Father with his Angels, and that then he ſhall render to every Man according to his Works*: And to the ſame Purpoſe, St. *Paul* tells us, that *the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance of them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power; when he ſhall come to be glorified in his Saints, and to be admired in all them that believe.* 2 *Theſſ.* i. 7, 8, 9.

IT muſt be obſerved, (and particularly with Relation to our preſent Meeting) that our *Saviour*, in drawing the Account of the Day of Judgment, puts the Difference that will then be made between good and bad Men, ſignified by *the Sheep* on one Hand, and the *Goats* on the other, on one Point eſpecially: (*viz.*) on the Compaſſion, and Liberality, that ſome now ſhew to the Needy, and Afflicted; and on the contrary Behaviour of others towards them. Nor, muſt we omit taking No-

tice that the *Holy Jesus*, as a divine Example of Humility, and Charity, personates the Poor of this World, by accounting what is done to them, as done to him; and what is not done to them, as not done to himself. For thus he speaks to the *Inheritors of his Kingdom*; *I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye cloathed me; I was sick, and ye visited me; I was in Prison, and ye came unto me.* And on the other side, he says to those who shall depart from him into *Everlasting Fire*, *I was an hungred, and ye gave me no Meat; I was thirsty, and ye gave me no Drink; I was a Stranger, and ye took me not in; naked, and ye cloathed me not; sick and in Prison, and ye visited me not.*

WHOEVER duly considers these Declarations of *our Lord*, will easily discern how acceptable a compassionate Regard to the Poor is to him, and how great a Blessing is laid up in Store, for such as employ themselves, and distribute Part of what they have, for their Support and Comfort; and how detestable Hard-heartedness to them, is to him; and what Shame and Punishment will attend those who shut up their *Bowels of Compassion* from such as are truly Objects of Charity and Pity.

FROM

FROM the Words I have propoſed to inſiſt on, I would ſay ſomewhat to the following Purpoſes.

Firſt, OF the Relation there is between *Chriſt*, and the Poor of this World.

Secondly, OF the Relation there is between the Rich and the Poor.

Thirdly, OF the Notice that will be taken one Day of Acts of Mercy and Charity, and the Omiſſion of ſuch Acts towards the Poor.

And *Fourthly*, In the laſt Place, I ſhall conſider that Kind of Charity to the Poor, which theſe numerous Objects preſent to us; and make ſome Remarks relating to the proper Uſe and Application of ſuch Charity. And,

Firſt, OF the Relation between *Chriſt* and the Poor of this World.

THE *Son of God*, by taking our Nature upon him, became one of us; *was in all Things made like unto us, Sin only excepted.*

ON this Account therefore, we ſtand related to *Chriſt* as Man; one of the ſame Nature with ourſelves.

AND

And this Relation is equal in all Mankind; becauſe all are Partakers of human Nature without Inequality.

But with regard to the different Circumſtances of the Individuals of Mankind, as ſome are rich, and others poor, as ſome are exalted, and others in the loweſt Condition; *Chriſt* may be truly ſaid to be more nearly related to the Poor, than to the Rich. We know that Poverty was his Portion here below; and it was his Choice, not his Lot or Misfortune. *He made himſelf of no Reputation, and took upon him the Form of a Servant*; He was born in *a Crib*, laid in *a Manger*, lived the greateſt Part of his Life by Labour, (as is reaſonably ſuppoſed) and in a very obſcure manner we are ſure; and for a conſiderable Time, *had not where to lay his Head*. So that according to the Courſe of this World, *Chriſt* is to be ranked among the poorer, not the richer Part of Mankind. His Companions and Acquaintance were not the *Mighty*, the *Noble*, and the *Wiſe*, but the *Needy*, and the *Deſpiſed*.

Phil. ii. 7.

Matt. viii. 20.

But then, if we place our *humble Lord* in another Light; if we look on him as coming in the Fleſh, to purchaſe to himſelf a *Church*, (*i. e.* a Number of *faithful and holy Perſons*,) we ſhall find him related to Men of all Or-

ders

ders and Stations in this World; having alway had *Diſciples* and Followers of different Ranks.

In this Senſe *Chriſt is the Head*, and all holy Believers are his *Members*; making up *his myſtical Body the Church*.

It may be here properly obſerv'd, that our *Saviour Jeſus Chriſt has a Body natural, and a Body myſtical*. His *natural Body*, is his Nature, as Man. His *myſtical Body*, is *the Church*; a Society of Perſons who are joined to him as their Head; deriving ſpiritual Life from him by the Communications of *his Grace*; and partaking of *his Divine Nature*, in order to their Advancement with him to *a Kingdom of Glory*, and Immortality in *Heaven*.

In this *Body of Chriſt*, the Poor have their Place and Order. He is *their Head*, and they *his Members*, as well as the Rich. There is *no Reſpect of Perſons* with him. Wherever his gracious Influences dwell, there is a certain and inſeparable Relation eſtabliſhed; not to be cancel'd, not to be impair'd by any ſecular Difference, or earthly Diſtinction. *The Members of Chriſt* may be covered with Rags, as well as the moſt coſtly Attire; and the meaneſt Cottage the Habitation of a *Saint*, as well as the moſt ſtately Edifice. The firſt Choice *Chriſt* made of Perſons to be his Fol-

lowers, were poor Men: And we are told by an inſpired Writer, that *God hath choſen the Poor of this World, rich in Faith, and Heirs of his Kingdom.*

Iſa. ii. 5.

It is *not many wiſe Men after the Fleſh, not many Mighty, not many Noble, that are called*; (ſome there have been; ſome there are now; and may GOD increaſe their Number) *but* GOD *hath choſen the fooliſh Things of the World, and weak Things, and the baſe Things of it, for the glorifying of his Grace.* And this GOD hath done, not only as an Act of his Sovereign Power, and to ſhew his Contempt of thoſe Things which are moſt eſteemed among Men, but to let us ſee, that the inferior Stations of Life, are ſo far from being an Impediment to *unite us to Chriſt*, that they may be rather deemed a proper Means for the promoting ſuch *Union.*

1 Cor. i. 27.

II. THE Relation there is between the Rich and the Poor of this World.

THE very different Appearance among the Children of Men, preſents it ſelf to us every Day, and in every Place. How ſplendid and gay are ſome? How delicately do they live? and what Honour and Reſpect is paid to them? But what Rags and Dirt are others covered with? How mean their Dwellings? How coarſe their Fare? How hard their Labour?

bour? And with what Diſtance and Diſreſpect are they often treated? From hence, one may be almoſt tempted to think, that ſome Men only, are the Darlings of Providence, and that others are quite abandoned by it; that however alike Mankind are in their external Shape, yet they are not of the ſame Original, nor have any mutual or common Intereſt. But, they who look farther than the bare Outſide, and know how to ſeparate mere Shew and Tinſel from real Worth, are well ſatisfied, that there is a ſtrong Unity, and Relation, between thoſe, who, in reſpect of outward Condition, ſeem to be far diſtant.

It is very certain, that by Nature all Men are equal. There is no difference between the *Prince* and the *Peaſant*, on that Score. The ſame Blood fills all Veins; and Variety of Circumſtances makes no difference. To which Purpoſe it is that the Scripture ſays, that *all Men, in all Nations, are made of one Blood, to dwell on all the Face of the Earth.* This natural Likeneſs, or rather Sameneſs, among all Men, is the Foundation of an undeniable Conſanguinity, thro' the whole Race of human Beings; and lays a powerful Obligation of mutual Love and Aſſiſtance upon them. By loving another, we love our ſelves.

Act. xvii. 26.

By helping him, we afford Help to one who is made of the ſame Matter, and faſhioned in the ſame manner with us. He is no Stranger in reality, how diſtant ſoever from us; nor worſe than our ſelves, how diſagreeable ſoever our reſpective Figures may appear.

We may likewiſe take Notice of a *Political, or Civil Relation* between the Rich and the Poor. *Society* had an early beginning in the World. Soon after Men began to multiply, they found it neceſſary to unite for mutual Defence, and common Safety; as well as to reap the other Conveniencies, and Advantages of a ſocial Life.

And if we conſider Mankind in this Relation, we ſhall find it is for the Happineſs and very Being of Society, that the Members of it ſhould be in different Capacities; ſome to aſſiſt in one Way, and ſome in another, for the Benefit and Welfare of the whole. This is requiſite even in the leaſt Societies, I mean Families. Were all Maſters, or all equal, in any reſpect, what unavoidable Confuſion muſt enſue! And how much more eligible would it be for any one to go *afar off, and remain in the Wilderneſs*, than to live in Confuſion, which would be endleſs, becauſe without Remedy.

And then, if we look into larger Societies, the Occaſion for the Poor will appear more evident, and they will be found a neceſſary Part of the Community. One Part of Mankind could not enjoy, nor reliſh their great Plenty, if they had not the loweſt Rank of Men to aſſiſt them. It would tarniſh their Glory, and ſour their ſweeteſt Enjoyments, if they were obliged to do that Drudgery, and ſubmit to that ſervile Work which muſt be done by others, before they can ſolace themſelves in their proſperous Fortunes. So that, the Beauty and Comforts of Publick Bodies of Men, depend on ſome being poor, as well as others rich; ſome to command, and others to obey; and all to enjoy their reſpective Share of Honour, and Obedience, of Protection and Security.

And as Nature, and the well-being of all Societies, have thus made the Rich and the Poor one, ſo the Chriſtian Religion has more eſpecially done it. It has not only ſtrengthened the Bonds of natural, and civil Relations, but added a new and ſpiritual one to them.

The *Goſpel* makes *Chriſt a ſpiritual King*; and all Men equally Subjects to him. It repreſents him as a *ſpiritual Head*, and all Men as *a Body* deriving Life from him. They are all

all *Members of that Body*; and as such, ſtand on the ſame Level.

ALL *Chriſtians*, without Diſtinction, are *Brethren*: and all Brethren are equal. *Chriſt*, indeed, is our *elder Brother*, and for that Reaſon is ſaid to be *the Firſt-born among many Brethren*. He was pleaſed to become *our Brother* in chief; but we are all *Co-heirs* with him. He *is the Captain of our Salvation*, and all are alike liſted into his Service. Rom. viii. 29. *to fight under his Banner, againſt the World, the Fleſh, and the Devil*; and whoever accompliſhes his Warfare, ſhall be entitled to the Rewards of Victory. *Reſpect of Perſons*. Heb. ii. 10. No difference in the Things of this Life, can either raiſe, or ſink us, in the Eſteem of GOD.

THE Sum of this is, It is *God's Grace*, which unites *Chriſtians* of all outward Denominations, Old and Young, Rich and Poor, in one Body; and gives them an undivided Intereſt in the *Promiſes of God*, and the Rewards of *Religion*.

III. THE Notice that will be taken one Day, of Acts of *Charity*, and the Omiſſion of ſuch Acts towards the Poor.

THAT all Men ſhould anſwer for *the Things done in the Body*, is agreeable *to Reaſon*, as well as *Revelation*: and becauſe there is no equal Diſpenſation of Providence, in reward-

ing

ing of Vertue, and puniſhing for Sin now, we are ſure, there will be hereafter. The Enquiry to be made, as it will relate to all Men, ſo it will to all the Duties they ſtand obliged to perform. It is not only Faith and Fear, and Love to *God*, or Chaſtity, Temperance, and Sobriety towards our ſelves, but alſo good Will, and good Deeds, to others, and the contrary Diſpoſition, and Behaviour, that will be the Matters of Inſpection when *the Judge of all the Earth ſhall do right.*

How juſt and reaſonable a Proceedure this will be, as to Acts of Beneficence to the Needy, is very obvious, from the Relation that is between the Rich, and the Poor Man, as before obſerved. As their *myſtical Union to Chriſt their Head*, and *with one another, as Members of his Body*, is the ſtrongeſt Argument for the one to afford ſuitable Succours to the other; ſo it will abundantly juſtifie the *Judge of all Men*, in diſtributing Rewards to the charitable Man; and puniſhing ſuch as refuſe Help to their *poor Brother and Fellow Members.*

It will not ſuffice to ſay, we wiſhed Ill to none, nor did Hurt to any. If we ſuppoſe our ſelves void of all Malevolency, free from all injurious Acts to every one, that will not be accounted a Diſcharge of our Duty. That,

at

at the very beſt, is only *a negative Religion*; and falls quite ſhort of the Nature and deſign of *Chriſtianity*.

GOOD Will only towards others, if we may allow of good Will, without good Works, when they are in our Power, will not find Acceptance with GOD. St. *James* teſtifies this Truth, by what he ſays of a fruitleſs Faith; a Faith, which is not the Parent or Principle of Obedience. He ſhews the Unprofitableneſs of ſuch a Faith, by comparing it with a fruitleſs Charity. *If a Brother, or Siſter,* ſays he, *be naked, and deſtitute of daily Food, and one of you, ſay unto them, Depart in Peace, be ye warm'd and fill'd; notwithſtanding, ye give them not thoſe Things which are needful to the Body, what doth it profit?*

Jam. ii. 15, 16.

WHAT indeed? It is no Advantage to the one, and it is Cruelty to the other. It is a reproaching the Indigent, inſtead of ſupplying their Needs: adds Grief to their afflicted State; and gives a keener Edge to their Preſſures. It is a ſtraitning of their Hopes, and an Enlargement of their Fears, for a future Supply.

THE ſame Way of arguing our *Saviour* uſes in this Chapter of St. *Matthew*: He does not charge the Rich with Acts of Violence to the Poor. He does not ſay, they ſpoiled

ſpoiled them of that little they enjoyed; but what he fixes on them is, that they did them no actual Good. This was the Crime: Tho' it was only a Sin of Omiſſion, yet it was loaded with much Guilt.

When we ſhall *appear before God*, it will be of ſmall Comfort to ſay, we did no Harm, when it will be found true, that we did no Good when it was in our Power to do it.

Where Ability is wanting to do Good to others, the good Will ſhall find Acceptance and Reward from a merciful God. But in other Caſes, it will be a vain Plea. The Pretence of a charitable Heart, will not excuſe an uncharitable Hand.

God hath made the Rich his Almoners for the Poor, and the Wealth of the one is a Store-houſe for the other. The Rich are his Stewards, and muſt render an Account of their Stewardſhip; and the faithful Execution of their Truſt, will be profitable to them, as well as a Bleſſing to others. In this World, the charitable Man ſhall be no Loſer. *The liberal Soul ſhall be made fat, and he that watereth, ſhall be watered alſo himſelf.* Prov. ii. 25. And in the next World, which is the ſureſt Place of Rewards, the charitable Perſon *ſhall be recompenced at the Reſurrection of the Juſt.* Luke xiv. 14.

ALL ſecret Acts of Love, which are done by *the Right Hand*, without letting *the Left Hand know* what is done; and all thoſe laudable Benefactions, by which *our Light ſo ſhines before Men, that they ſee our good Works, and glorifie God*, ſhall return *into our own Boſom*, and bring the greateſt Joy with them.

AND as this will be the Caſe of ſuch good Men, ſo they who act the Reverſe to them, will find the Effect as deplorable, as that of the good Man's Doings will be happy. They who failed in their Duty, will not only want the Reward of thoſe who did theirs, but will be *puniſhed with everlaſting Deſtruction from the Preſence of the Lord.* As *they ſhewed no Mercy, ſo ſhall they have Judgment without Mercy.* And how *righteous a Thing muſt it be with God, to recompence Tribulation* to thoſe who have been deficient in their Truſt, contrary to all the Ties of *Nature*, as well as *Chriſtianity*, and to the *Benignity of Providence* towards themſelves.

2 *Theſſ.* i. 9

Jam. ii. 13.

I proceed now in the laſt Place, to obſerve that Kind of Charity, which *theſe numerous Objects* preſent to us; and make ſome Remarks about the proper Uſe and Application of it.

THERE

THERE are not many who deny the Obligation of relieving the Poor, where there is Ability and Occaſion for it, however many, and very good People, may differ about the manner and meaſure of Charity.

THE Meaſure cannot be exactly ſettled, by reaſon of the vaſt difference in Perſons Circumſtances. The Manner will never be agreed to, on all Hands; becauſe all Men will never think alike in every Point. Some well diſpos'd Perſons think they ſhould *give to every one that asketh of them*; at leaſt to all who plead Poverty, and ſeemingly are in Want. Others, judge it no Charity to give to common Strolers; who make begging their Trade, and will uſe no honeſt means *to Eat their own Bread.*

BUT I think all agree in this (I am ſure all ſhould do it) that, that is the trueſt Charity, which tends to ſupply the greateſt Neceſſities of the Poor, and takes in, in ſome Meaſure, all their Wants.

I am perſwaded it was this Conſideration that was the Source of that Charity which was at firſt employ'd about poor Children; and is now grown to that ſurprizing degree which you here behold; and has diffus'd it ſelf, thro' the moſt remarkable Towns in this Kingdom, and into many Places of leſs note.

It had been long obſerv'd, to the great grief of all *good Chriſtians*, that the generality of the Poor were very Ignorant and Vicious; and that ſuch a deplorable State was too likely to continue, and go on from one Generation to another, unleſs ſome means was uſed to ſtop it. And what was there in the power of Man, that could offer it ſelf, with more probable Succeſs, than to deal with the Poor in ſuch a way as this, which we now ſee? To remove their groſs Ignorance, the younger Sort are put into a Courſe of Inſtruction in the *Principles of Chriſtianity*. To prevent their falling in with the Diſſolution of Morals which ſhamefully abounded, and ſtill too much abounds, they ſhewed the ways of Piety, Peace, and Temperance; and warn'd againſt *the Corruptions that are in the World thro' Luſts*. To preſerve them from Idleneſs, (the Mother of moſt Vices,) they are at proper Seaſons diſpos'd of to ſome honeſt Calling. To take off that Ruggedneſs of Behaviour which ſpreads itſelf among the Loweſt Ranks, Children are train'd up in a decent and Modeſt Carriage: not to mention the neceſſary Supports of Food, and Raiment, which in many Places are extended to them.

Whoever conſiders the Compaſs of this kind of Charity, and hath any generous notion

notion of the good of Mankind, muſt ſee the mighty Uſefulneſs, and Bleſſings of it. The happineſs of Soul and Body, the Comforts of this Life, and the Felicity of that to come, are viſibly promoted by it. If there be any Occaſion of Objection to ſuch a Worthy Inſtitution as this is, it muſt ariſe from ſome miſtake in the Ordering and Management, not from the Nature or Original Intention of it.

It is poſſible, that ſome Miſtakes, or Miſmanagement, may have attended this good Work, in ſome particular Places, and by ſome particular Perſons. But that cannot, in Juſtice, impeach the Thing it ſelf.

That will remain the ſame, (*viz.*) An uſeful, and excellent Appointment, and the blame muſt reſt elſewhere.

The very beſt Things have been, and ſtill are liable to abuſe: and will be ſo, while human Nature is in its preſent State. The very *Chriſtian Religion* it ſelf, the pureſt and *moſt Excellent Inſtitution*, has met with the ſame Uſage. It has been rejected, and ridicul'd by ſome: ſadly corrupted, and deprav'd by others, in its Doctrines, Morality, and Worſhip: and yet this *holy and undefiled Religion* is not the worſe for being thus treated. It ſtands firm on its own *Baſis*, and is able to bear

bear the boldeſt aſſaults that Infidelity, Profaneneſs, and Superſtition can make upon it.

I ſpeak this, not to accuſe any concerned in the Government or Application of that Charity which ſupports theſe poor Seminaries of Chriſtian Knowledge, and uſeful Induſtry; but as a kind Caution againſt any Corruption that may poſſibly ſlip into them.

I ſhall beg leave only to obſerve a few things, as a Concluſion of this Diſcourſe, which may obviate Complaints, and render this Branch of the Society's good Deſign more Effectual.

It is very requiſite, that in the Inſtruction of theſe *poor Children*, they be very diſtinctly Taught the Neceſſary and Fundamental Principles of Chriſtianity, as contain'd in our *Church Catechiſm*, with ſome ſhort and judicious Expoſition of it, without deſcending to any matters of diſpute, which may be among thoſe, who are firmly attached to the Chriſtian Religion. I mention this, becauſe of *thoſe Inſolent Attempts* which have been lately made upon *Chriſtianity itſelf*, to render the Author, and the Inſtitution both, contemptible to the meaneſt of the People.

This Deſign is ſo flagrantly wicked, as to paint the Divine *Author and Finiſher of our Faith*, as an arrant Impoſtor; to prefer the Darkneſs of

of Nature, to *that glorious Light which lighteth every Man that cometh into the World*; and conſequently to introduce *Paganiſm*, which is a Compoſition of the groſſeſt Errors, and Vices, in the Room of the *Everlaſting Goſpel of our Lord and Saviour Jeſus Chriſt*, ſo happily repleniſhed with Truth and Holineſs. No Care can be too much to fortifie the Minds of theſe Children againſt ſuch Temptations as may too probably fall in their way, and to this Purpoſe, it is neceſſary, that they ſhould be taught not only the words of the Catechiſm; but the meaning of the Words. A Repetition of Words, without Underſtanding what they mean, will but puff up their Minds with vain, and empty Notions of Knowledge; while *they know nothing as they ought to know.* Joh. i. 9.

How things are with regard to this Point, is worthy a due Enquiry; and I wiſh that on ſuch enquiry, Things may be found to anſwer the pious Deſign of their Inſtitution.

In order to ſecure this great and Principal end of this Charity, it is requiſite that all imaginable Care be taken, that thoſe Perſons, (*viz.* the Maſters and Miſtreſſes) to whom the Inſtruction of theſe Children is committed, be wiſely choſen: that they be not only ſuch as

are

are of grave, vertuous and prudent Behaviour, but are able to *give a Reaſon of the Hope that is in them*; and are well qualified to inſtil the great *Principles of Religion* into theſe tender Minds.

NOR can I here omit taking notice, that it will be of great Service, if the Perſons laſt mentioned, take Opportunities now and then of following their reſpective Children into their private ways of Life, when they are not under their immediate Eye. What Company they reſort to, what Diverſion they uſe, what their Behaviour to their Superiors, or Equals is, are proper matters of their Enquiry.

I fear, nay, I am too well ſatisfied, it will be found, on due Obſervation, that the behaviour of ſome, in thoſe reſpects, is not conformable to their Duty, nor to the deſign and expectation of their Benefactors.

I would obſerve farther, That in the cloathing and dieting of theſe Children, where Charity can be ſo far apply'd, all niceneſs ſhould be carefully avoided. The plaineſt dreſs, and plaineſt food, muſt be fitteſt for ſuch as live on the Bounty of others; and where there is a ſtock to enable the Truſtees to place any to a particular Calling, the loweſt Occupations, and laborious Buſineſs, muſt

muſt generally be moſt proper. Becauſe, otherwiſe, ſuch Callings will be too much drain'd, and other Buſineſs will be too full againſt thoſe who, excluſive of all Aſſiſtance from this Charity, may apply to it.

The maintaining a due Ballance between thoſe who are employ'd in tilling of Land, and other Parts of Husbandry, and thoſe who are bound to Artificers, and Manufacturers, is what deſerves Conſideration; the want of which has too juſtly occaſion'd complaints on both Hands; and is, I think, one of the ſtrongeſt Objections againſt the Charity Schools.

But this is an Objection that may be very eaſily remov'd, if they who have the Management of this kind of Charity would ſeriouſly employ their Thoughts that way, and come to ſome prudent Reſolutions about it.

I would ſuggeſt further, that while theſe Children remain in their preſent Situation, it would be very ſuitable to the Ends propos'd by this Charity, if a ſhare of their Time could be employ'd in ſome ſort of Labour.

This would keep down any vain aſpirings after a more ſoft and eaſie way of Life than can be intended for them: It would inure them early to work, and prepare them to *eat their Bread by the ſweat of their Brows.*

And, as this among other wholesome Rules is lately recommended by the Trustees for the Charity Schools in this great City, and the Parts adjacent; agreeably to what the Society had long since publish'd, it might probably be of good Service, if a general Example of dividing Time between Learning and some sort of Labour, was set on foot among those Children who are here before you.

I shall only remark again, that all due care should be taken, (and I hope it is) that a dutiful respect to the Government under which we have the Blessing to live, be inculcated on the minds of these Children. This, as it is a part of the Duty which is incumbent on those who instruct these Young Ones, so it is hoped that they Conscientiously discharge their duty in that respect, especially, because they have been call'd upon, to that Purpose, by the *Pious and Vigilant Bishop* of this Diocese, in his seasonable Directions sent to them some time ago.

We cannot be ignorant what pains have been taken, and no doubt is so at this Day, to alienate the Affections of all degrees of Men from our present happy Settlement. What scurrilous Reflections have there been on a *Protestant Royal Family*, which Heaven kept

kept in ſtore, for our Preſervation, againſt a Flood of Miſeries which muſt otherwiſe have overwhelm'd us before this time? What appeals have been made, and yet do not ceaſe, to the loweſt of the People, a giddy Populace, againſt the Wiſdom and Honeſty of the Adminiſtration? It is the Duty, of the Poor eſpecially, to ſtudy to be quiet, and to do their own Buſineſs; as it is *that* of all Orders of Men, to *Honour the King, and all that are put in Authority under him.*

And may a Practice agreeable to this Obligation, prevail from the higheſt to the loweſt, from the moſt Wealthy and Honourable, to thoſe of the meaneſt Condition.

Particularly, may this uncommon Aſſembly of poor Children, and all leſs numbers of ſuch as they are, in other Places of this Kingdom, become uſeful Parts of the Body Politick. May they be train'd up in the Fear of God, and in the Faith of Chriſt; that being *lively Members of his Church*, as they are *Viſible Profeſſors of his Holy Religion*; they may grow in *Grace* as they grow in Years; and being *Heirs of God, and joint Heirs with Chriſt*, may finally inherit that *Kingdom*, where the Rich and the Poor, who now ſincerely ſerve *God*,

shall meet together; And there celebrate the Praises of their great *Creator and Redeemer*, for the Riches of *his Grace*, and the Wisdom and Goodness of his Providence, in the uninterrupted Fruition of that *fulness of Joy*, and of *those Pleasures which are for evermore at the right Hand of God*. Amen.

FINIS.

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *April* 1730.

This Mark * denotes *Schools of which an Account hath been this Year sent to the Publisher.*

C. signifies Clothed.
pt. Cl. part Cloathed.
M. Maintained.
W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Schools	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, Services, or taken out by Friends		Girls put out since setting up of the School to Apprentices, Services, or taken out by Friends		No. of Children educated in the Schools, and those now in them.
* Allhallows Lombard-street, set up 1702 *C.*	1	40	—	52	25	—	—	117
* St. Andrew Holborn, erected 1699 *C.* —	1	80	1	see 1	—	—	—	374
* In the same Parish 1701 *C.*	1	—	71	—	—	—	222	293
* In the same Parish, for teaching Navigation to 24 Children Elected out of 6 Charity Schools, on *Mondays, Wednesdays*, and *Fridays* from whence 67 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1	—	—	—	—	—	—	—
* St. Anne Aldersgate 1717 *C.*	2	30	30	39	55	—	38	182
* St. Anne Blackfryars, set up 1703. supported by Endowment *C.*	2	40	30	29	—	—	—	99
* St. Anne Westminster *C.*	1	52	—	195	57	—	—	304
* In the same Parish *C.*	1	—	52	—	—	27	63	192 *
* St. Bartholomew the Great for Boys 1717. and for Girls 1727. *pt. C.*	2	35	16	see 1	—	—	—	107 *
* Billingsgate Ward *C.* —	1	40	—	35	15	—	—	90 *
* St. Botolph Aldersg. 1702. *C.*	1	50	—	386	—	—	—	436
In the same Parish *C.* —	1	—	50	—	—	—	132	182
St. Botolph Aldgate *within*, For Boys set up 1698. and for Girls 1710. *C.* — —	2	30	40	150	—	32	—	270
* In the same Parish in *East-Smithfield*, the Boys set up 1706, and the Girls 1710. *C.*	2	40	30	36	132	3	111	353
	19	427	309	1245	309	113	567	3000

CHARITY SCHOOLS in the Parishes of	BOYS		GIRLS.	Boys put out Apprentices during the time of their School to learn Trades		Girls put out Servants during the time of their School to learn Service		Total Children cloath'd & educated in them
	Cloath'd	Taught		Gratis	Gratis or at reduc'd Prices	Gratis	Gratis or at reduc'd Prices	
St. Botolph Bishopsgate *C.*	2	30	20	—	—	20	—	70
* St. Bride's Parish 1711. *C.*	2	50	50	12	14	32	38	246
* Bridge and Candlewick Wards, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked-Lane, and St. Magnus the Martyr, *Cl.*	2	60	40	16	109	4	100	353
* Broadstreet Ward 1709 *C.*	2	50	30	89	17	8	30	228
Camberwell in *Surry pr. C.*	2	40	35	—	—	3	—	78
Castle Baynard Ward *C.*	2	30	20	73	—	—	16	139
*Chelsea, *Middlesex*, set up 1707, endow'd with 10*l.* per Ann. for ever, by the late Mr. Chamberlayne, *pr. C.* and *pr. Mainwaring.*	1	35	—	72	12	—	—	119
In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, *Cl.*	1	—	30	—	—	7	97	134
*Christ Church *Spital-Fields*, removed from *Petticoat Lane* 1729. *Cl.*	1	30	30	26	—	—	—	89
Christ Church *Surry* for Boys 1711, and for Girls 1719. *C.*	2	30	10	90	17	17	9	173
* St. Clement Dane 1702 *C.*	2	70	40	12	9	—	77	404
* In the same Parish, An Hornbook School, for Boys and Girls 1724.	1	15	15	—	—	—	—	30
* Cordwainers and Broadstreet Ward *C.*	2	50	30	107	191	17	109	504
* Cornhill and Limestreet Ward *C.* 1711	2	50	30	64	116	18	84	366
* Cripplegate Ward within, Including the School of St. Alphage Parish 1712 *C.*	2	50	25	57	118	—	64	314
Deptford in *Kent C.*	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715 *C.*	2	30	20	20	—	14	—	84
*St. Dunstan in the West *C.* Boys 1708, Girls 1710.	2	50	40	12	80	51	74	417
	32	720	485	1106	683	191	698	3816

CHARITY-SCHOOLS in the Parishes of	Masters	Boys	Girls	Boys put out Apprentices	Boys put out dead	Girls put out Apprentices	Girls put out dead	The Children in the Schools
St. Edmund the King, A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
*St. Ethelburga, *Cl.* Set up 1715. first in the Parish of St. *Mary Aldermary*, supported by the Subscriptions of a Society, and other Collections.	1	20	—	12	16	—	—	48
*Faringdon Ward *within* set up 1705. *C.*	2	60	40	425	—	—	57	591
*St. George the Martyr 1708, *C.*	2	50	50	133	2	71	4	310
St. George Southwark *C.*	1	50	—	14	226	—	—	290
Sir *George Wheler*'s Chappel in *Spittle-Fields*, C. W.	1	—	50	—	—	14	—	64
* St. Giles Cripplegate *without* in *Red-Cross-street* 1698 *Cl*	1	100	—	109	388	—	—	597
In the same Parish, Supported by the Lady *Eleanor Holles*'s Legacy of 62*l.* 10*s.* per *Annum*. *C.*	1	—	50	—	—	32	31	113
* In the same Parish, *without* in *Middlesex* set up 1698 *C.*	1	50	—	107	45	—	—	202
* In the same Parish, *Cl.* Set up 1727. supported by a Legacy of Mr. *John Parker*, deceased; and Five Pounds allow'd to put each Boy Apprentice.	1	20	—	—	—	—	—	20
* St. Giles in the Fields set up 1705, *C.* The Trustees of these Schools finding themselves burthen'd with binding out Girls to Trades, have agreed that for the future 20 of the oldest Girls shall be wholly maintain'd in the Schools with a Person appointed to teach them what is necessary to qualifie them for Services.	4	101	101	282	—	194	24	702
	15	451	291	1091	677	311	116	2937

CHARITY-SCHOOLS in the Parishes of	Schools	Boys	Girls	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by Friends	Child. put out since setting up of the School to Appren.	Child. put out since setting up of the School to Services, or taken out by Friends	Children educated in the Parish Including Children in the
Greenwich, *Kent*. 1700. C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen	1	—	40	—	—	4	200	244
*St. James Clerkenwel C. 1699.	2	60	40	185	—	—	93	378
St. James Westminster, Supported by the Offertory	1	50						
In the same Parish in *King-Street*, set up 1711, by the late Archbishop of *Canterbury*, supported out of the Revenue of the Chappel C.	1	36		120	—	—	—	221
In the same Parish in *Berwick-street*; set up 1709, supported out of the Revenue of the Chappel	1	16						
In the same Parish; supported by Collections at Sermons, and casual Benefactions C.	1	—	80	—	—	54	—	134
*St. John at *Hackney* C. 1714	2	30	20	70	8	4	55	183
* St. John *Wapping*, set up for Boys 1704. Girls 1708. C.	2	36	20	118		34	36	343
St. Katharine *Creed* C.	1	40	—	86				126
* St. Katherine *near the Tower* 1701. C.	2	35	15	84			28	162
* Kensington, *Mid.* 1707. The Children have Bread & Beer 4 Days in the Week throughout the Year, and Dinner every Sunday from *Michaelmas* to *Lady-Day*.	2	30	20	80	15	23	53	221
Knight's-Bridge Chappel C.	1	6	16	—	—	—	—	12
Lambeth in *Surry* C.	2	50	12	—	—	—	—	62
St. Laurence Pountney C.	1	16	—	—	60	—	—	76
* St. Leonard Shoreditch Boys Sch. erected 1705. and Girls Sch. 1709. C.	2	50	50	108	46	52	43	349
*St. Margaret Westminster Cloath'd in Blue, the Boys set up 1688, the Girls 1714.	2	52	34	72	7	54		497
* In the same Parish, C. in Grey, and M. the Boys set up 1698,	2	80	50	294	—	181		605
	26	587	387	1403	319	178	743	3617

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to services, or taken out by friends	No. of Children educated in the Schools including those now in them
* St. Martin in the Fields 1699 *C.* In these Schools 35 Girls are *M.* and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	101	51	462	—	—	154	768
* St. Mary-le-Bon 1715 *C.*	1	12	—	18	—	—	—	30
*St. Mary at Islington 1710 *C.*	2	26	18	40	5	12	14	115
St. Mary Magdalen Bermondsey *C.* —	2	50	20	Sea 91/8	21	3	19	212
St. Mary Overee, *alias* St. Saviour Southwark *C.*	2	60	50	—	—	—	206	316
St. Mary Rotherhith *C.*	1	20	—	20	—	—	—	40
In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. *C. M.* and *W.* at the Charge of 2*s.* a Week each Child on the Parish, except the Article of Cloathing.	1	25	—	18	—	—	—	43
* St. Mary le Strand 1704 *C.*	1	16	—	56	13	—	—	85
* St. Mary Whitechappel *C.*	2	60	40	Sea 93/4	188	80	112	577
Mile End, Old Town, set up 1723 *C.* —	1	22	10	8	—	—	1	41
Newington Butts *Surrey* —	1	32						32
Norton Folgate — This School was set up 1691, and has been very useful as a Nursery to the Neighbouring Charity Schools —	1	60						60
* St. Olave Old-Jewry, and St. Martin's Ironmonger-Lane, set up 1717, *C.* —	1	30	—	32	54	—	—	116
St. Olave Southwark *C.* —	1	—	60	—	—	45	—	105
*St. Paul Covent Garden Boys 1701. Girls 1712.	2	30	20	Sea 78/9	5	—	36	178
* St. Paul Shadwell Boys 1699. Girls 1712. *C.* —	2	50	50	Sea 17/47	155	54	133	546
* Poplet Chappel in *Stepney*, *C.* 1711. —	2	30	20	34	—	18	2	104
* Queen Hithe Ward, set up 1717. *pt. Cl.* —	1	36	24	17	22	3	40	142
* Ratcliff Hamlet *Stepney* Boys 1710. Girls 1723.	2	35	25	100	—	—	10	170
	29	695	388	1192	463	215	727	3680

CHARITY-SCHOOLS in the Parishes of	No. of Schl.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in that Schools including those now in them
*St. Sepulchre *within* 1700 *C.*	1	51	—	Sea 6 19½	2	—	—	252
* In the same Parish *within*, set up 1702 *C.*	1	—	51	—	—	—	350	401
In the same Parish *without*, set up *March* 1706 *Cl.*	1	33	—	Sea 8 89	30	—	—	158
In the same Parish *without*, set up 1711. *C.*	1	—	25	—	—	76	14	115
*St. Stephen Walbrook 1695	1	30	—	34	25	—	—	89
*St. Thomas Southwark 1704 *C*	1	30	—	Sea 1 47	14	—	—	92
Tower-Ward *C.*	2	60	60	Sea 12 92	125	20	296	668
* Vintry-Ward 1710. *C.*	1	50	—	48	144	—	—	242
Wapping *Stepney C.*	2	50	50	Sea 18 49	14	101		318
	11	304	186	585	389	110	761	2335
Brought from *Page* 29	19	457	309	1245	509	113	567	3000
Ditto from *Pag.* 30	32	720	485	1106	683	191	698	3883
Ditto from *Pag.* 31	15	451	291	1091	677	311	116	2937
Ditto from *Pag.* 32	26	587	387	1403	319	178	743	3617
Ditto from *Pag.* 33	29	695	388	1192	463	215	727	3680
Total	132	3214	2046	6622	2840	1118	3612	19452

Boys at School — 3214
Girls — 2046 } 5260 Total of Children at School.

Boys put out to Appren. 622
To Services, *&c.* 2840 } 14192
Girls put out to Appren. 1118
To Services, *&c.* 3612

Total of Children put to Apprentiships and Services, or taken out by Friends; of which 170 are gone to *Sea*, out of 20 Schools.

N. B. *All the Schools abovementioned have been set up since* 1697. *except that belonging to the* New-Church *in St.* Margaret Westminster, *now known by the Name of the* Blue-Coat-School, *which was set up* Lady-Day 1688, *for* 50 *Boys*; *and the School at* Norton Folgate, *erected* 1691, *for* 60 *Boys*.

☞ The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprentiships or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not distinguish'd, whether to Apprentiships or Services, they are inserted in the Column of Apprentices.

1730

An Account of the Charity-Schools *ſet up in* South Britain, *as the ſame has been tranſmitted to the Publiſher hereof, from* Eaſter 1729, *to* Eaſter 1730.

Cheſhire. **Lower Peover.** A School erected 1710. for teaching all the poor Children in that Chapelry, whoſe Parents are not worth 10*l.* a Year in Lands or Tenements, or that have not by Trade and perſonal Eſtates equivalent thereto, by a private Gentleman, who left at his Death in 1720, a Legacy of 645*l.* the Intereſt thereof to be applied to that Uſe for ever.

Over Peover. A School erected 1729. for teaching all the poor Children in the Pariſh.

Cornwall. **Plymouth.** Two Schools for 50 Boys and 20 Girls, taught and cloath'd by voluntary Subſcriptions.

Devon. **Dolton.** A School ſet up 1727, by the Miniſter and Pariſhioners, for all the poor Children, who, at quitting the School, have each a Bible and Common-Prayer Book given to them for their Encouragement.

Glouceſterſhire. **Bredon.** A School for cloathing and teaching 12 poor Boys of the Pariſh, endowed with an Eſtate of 41*l. per Annum*, by a private Gentleman, who at his Death left alſo a Legacy of 130*l.* to be laid out in a Purchaſe of Lands, Tenements, or Hereditaments, for the ſaid Uſe, the Surpluſage to be appropriated towards Apprenticing the ſaid Boys to ſuch Employments as the Truſtees ſhall think proper.

Dagling. A School for teaching 14 Children, ſupported by private Contributions.

Hertfordſhire. **Pitchen.** A School for 10 Girls, taught and cloathed by a Legacy of a private Gentlewoman.

Pauls Walden. A School for 15 Boys, and 29 Girls, taught at the Charge of the Miniſter, and other private Gentlemen.

Lancaſhire. **Rifley.** A School for 28 Children.

Winnick. A School for 20 Children, erected by the preſent Miniſter. The late Dean of *York*, left a Legacy of 200*l.* for the Uſe of that Pariſh, to which the preſent Miniſter has added 200*l.* more, the Intereſt of both which Sums to be appropriated for ever towards buying good Books for the Uſe of that large Pariſh.

Norfolk. **Colton.** A School ſupported by a Legacy of 60*l.* and Land of 6*l. per Annum*, and other Contributions.

Nottinghamſh. **Bunny.** A School for all the Children of the Pariſh.

Donnington. St. *Michael's*, A School for all the Children of the Pariſh.

Flintham. A School for 12 Children.

Gotham. A School for all the Children of the Pariſh.

Granby. A School for 6 Children.

Great Leak. A School for all the Children of the Pariſh.

Pickling. A School for 12 Children.

Keyworth. A School lately erected for all the Children of the Pariſh.

Ruddington. A School for all the Children of the Pariſh.

Sutton. A School for all the Children of the Pariſh.

Pembrokeſhire. **Stenton.** A School opened 1727, ſupported by a private Gentleman.

Shropſhire. **Bridgnorth.** A School for 13 Boys, and 7 Girls.

Suſſex. **Ackfield.** A School for 6 poor Boys of that Pariſh, and 6 of *Buxted*, taught to read and write, ſupported by an Eſtate of 30*l. per Annum.* left by a private Gentleman.

Warwickſhire. **Fillongly.** A School for 10 Boys, founded by a private Gentleman, who left an Eſtate of upwards of 20*l. per Annum.* for ever for that purpoſe; 10*l.* whereof for a Salary for the Maſter, and the Reſidue for cloathing the poor Children, who are now compleatly cloathed.

Wiltſhire. **Avebury.** A School ſupported a conſiderable Time at the Charge of the Miniſter; with which good Work

Work a private Gentlewoman was ſo well pleaſed, that at her Death ſhe left a Legacy of 360l. the Intereſt thereof to be applied to that Uſe, till a Purchaſe can be made to make her Legacy perpetual.

Yatesbury. A School for all the poor Boys and Girls of the Pariſh, ſupported at the Charge of the Miniſter, who allows the Children all their Books and Paper neceſſary; and provides the Maſter with Lodging and Diet.

Worceſterſhire. **King's Norton.** A School erected 1728. for 30 Boys, maintained out of the Poor's Rate.

Yorkſhire. **Barnborough.** A School ſupported at the Charge of the Miniſter.

Kingſton upon Hull. A School for 20 poor Children, ſupported at the Charge of a Religious Society in that Town, who pay 2 *s.* a Quarter for teaching each Child, and hear them read and repeat their Catechiſm every Quarter before they pay their Money.

In NORTH BRITAIN, *the Number of* Schools *ſince the Year* 1727, *are increaſed from* 78 *to* 91, *in which are taught upwards of* 3000 *Children.*

Of the Schools *in* IRELAND, *no Account has been tranſmitted ſince* 1724.

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	345	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	57	689	46
Cambridgeſhire	34	635	120
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	17	124	66
Cornwal	13	72	34
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	39	679	235
Dorſetſhire	13	117	89
Durham	12	276	20
Eſſex	37	498	178
Glamorganſhire	6	50	
Glouceſterſhire	60	940	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	38	652	126
Huntingdonſhire	25	282	20
Kent	62	968	315
Lancaſhire	21	311	31
Leiceſterſhire	36	451	30
	684	9727	1873

	Sch.	Boys.	Girls.
Lincolnſhire	91	1164	90
Merionethſhire	2	40	25
Middleſex	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	27	252	28
Oxfordſhire	23	366	106
Pembrokeſhire	25	184	41
Radnorſhire	2	60	
Rutlandſhire	6	32	12
Shropſhire	22	373	37
Somerſetſhire	32	542	90
Staffordſhire	14	230	88
Suffolk	40	600	140
Surry	28	526	144
Suſſex	13	512	60
Warwickſhire	36	385	165
Weſtmoreland	1	16	10
Wiltſhire	37	730	57
Worceſterſhire	38	612	100
Yorkſhire	54	893	191
	634	9621	2038
Brought forward	684	9727	1873
	1318	19348	3911

A Summary View of the CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

	Sch.	*Boys*	*Girls*
At *LONDON*,	132	3214	2046
In other Parts of *South Britain*,	1318	19348	3911
In *North Britain*,	91	2387	684
In *IRELAND*, as reported 1724	161	2397	567
Total of *Schools*	1702	27346	7208
		7208	
Boys and *Girls* now taught in those *Schools*		34554	

In *April* 1730. *Note*, Where the Number of *Children* have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the *Column* of *Boys*.

Note also, There are about 290 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in those*. But the Publisher hereof would be very thankful for a more particular Information.

FINIS.

THere having sometimes happen'd much Difficulty in obtaining a LEGACY given to the *Charity-Schools*, By reason of some Defect in expressing such Bequest; it seems convenient to set down how such *Legacy* may be so expressed, as to prevent any Scruple about Paying it; which may be Bequeathed in this Manner, *viz.*

ITEM. I A. B. *do give and bequeath unto* G. H. *of* *the Sum of* *Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read*, &c. *in the Parish of* *in the City of* *or in the County of* *for the Use of the said School*

The Usefulness and Excellency of CHARITY-SCHOOLS.

A

SERMON

Preach'd in the *Parish-Church* of

St. *SEPULCHRE*,

APRIL the 29*th*, 1731.

Being *Thursday* after *Easter-Week*;

AT THE

Anniversary Meeting of the CHILDREN Educated in the *Charity-Schools* in and about the Cities of *LONDON* and *WESTMINSTER*.

By the Right Reverend Father in GOD,

JOSEPH, Lord Bishop of *Gloucester*.

Publish'd at the Request of the Gentlemen concerned in the said CHARITY.

LONDON,

Printed by JOSEPH DOWNING, in *Bartholomew-Close*, near *West-Smithfield*, 1730.

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1 Pet. iv. 10.

As every Man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God.

THE Chriſtian Church is repreſented in Holy Scripture, as a Myſtical Body, having, like the natural Body, many Members, ſome of higher Rank, others leſs honourable; but all of them ſo tempered together, and contrived for the Beauty and Service of the whole, that no one of them can ſay to another, *I have no Need of you*; and that on Account of their mutual Relation to, and Dependance upon each other, they ſhould all have *ſuch*

1 Cor. xii. 21.

Ver. 25. *Care one for another*, that whether *one Mem-*
ber ſuffer, all ſhould ſuffer with it, or one
Ver. 26. *Member be honoured, all ſhould rejoice with*
it.

THE Meaning of which figurative Deſcription is plainly this: That Chriſt's Church is a Society, whoſe Members have not only *a*
1 Cor. xii. *Diverſity of ſpiritual Gifts*, but an unequal Share likewiſe of the good Things of this World; and that therefore to promote the Happineſs of the whole, it is required that thoſe among them who are proſperous, ſhould
1 Theſſ. v. 14. comfort the Afflicted; that *the Strong ſhould bear with the Infirmities of the Weak*; and
1 Tim. vi. 17. that *ſuch as are rich in this World, ſhould be ready to give, and glad to diſtribute*, out of their Plenty, a reaſonable Proportion, to relieve the Neceſſity of thoſe in Want.

THIS Injunction was obſerved by the Primitive Chriſtians with a Degree of Liberality, ſuitable to the Zeal of pious Men, living in unſettled Times, and under Perſecution. They were generally of Opinion, that the World was then very near at an End; and that the ſecond Coming of their Lord, which they were daily expecting, would make their Condition ſuch as ſhould not be liable to any

future Wants. And this inclined them to part freely with what they had; to make *one Stock for the whole Society, and enjoy all Things in common; they who had Land, selling it*, as we read, and *bringing the Money, and laying it at the Apoſtles Feet.* Act. iv. 32.

It is true indeed that ſuch a Method of *enjoying all Things in common*, tho' practicable among ſmall Numbers or Societies, is not ſo proper for, nor can well conſiſt with the Proſperity or Welfare of whole Nations; and therefore the Practice beforementioned is to be conſidered, as adapted to thoſe Times and Circumſtances of the Chriſtian Church; as recorded for our Learning indeed, but rather to ſhew in what manner the Chriſtian Religion ſat out into the World, than for an exact Pattern to after Ages.

However, it is withal very certain, that ſaving to every Man his Legal Rights, there is no Doctrine more inculcated by the Goſpel, than that of Benevolence and Charity. For it directs its Diſciples *to love as Brethren; to be pitiful and kind, and ready to do Good, even to them that hate them*; that *while they have time, they ſhould do Good to all Men, and eſpecially unto them that are of the Houſhold of Faith*; 1 Pet. iii. 8. Gal. vi. 10.

1 Joh. iii. 17. *Faith; that when they see their Brother have need, they shut not up their Compassion from him;* and, according to St. Peter in the Text, that *as every Man hath received the Gift, even so they should minister the same one to another, as good Stewards of the manifold Grace of God.*

In applying which Words, to what they are so very applicable, *viz.* that *good Work*, that *Labour of Love*, which we are here met together to celebrate, and to praise God for, it will be requisite to observe to you these following Particulars, *viz.*

Heb. vi. 10.

First, THAT every Man's Condition in this Life is allotted him by Providence, and all the good Things he is possessed of are *the Gifts of God.*

Secondly, THAT these Gifts are not bestowed upon Men absolutely, but in Trust, and for the Uses declared in God's Word; and therefore that the Possessors of them are oblig'd in Duty *to minister the same as good Stewards.*

1 Pet. iv. 8

Thirdly, THAT the Exercise of such a beneficent and publick Spirit, promotes a ge-

general Happineſs; and is a common Bleſſing to the World.

And *Laſtly*, How laudable an Inſtance of it is this extenſive Charity; this numerous Aſſembly of poor and friendleſs Children, which preſents itſelf before you,

Firſt, That every Man's Condition in this Life is allotted him by Providence, will be readily acknowledged by thoſe, who believe the World to be under God's Government; and that with his infinite Power and Wiſdom he has the Goodneſs to take particular Cognizance of human Affairs. To ſuch it can be no Queſtion, but that the Almighty *ordereth all Things both in Heaven and Earth*, tho many Times, and particularly in the Concerns of Mankind, his Arm be inviſible; that ſo great is the Bounty of God to us his Creatures, ſo tender his Concern for what befals us, that *even the Hairs of our Head are numbred by him, who being over all, is rich unto all.* Matt. x. 30. Rom. 10. 12.

As Man indeed is a Creature endued with Reaſon, his Maker, who gave it to him, expects that he ſhould purſue the Dictates of it,

it, and make use of all fair and proper means for obtaining the good Things of this World. And to encourage him to do so, God has for the most part favoured Industry with
Prov. x. 4. Success, and permitted *the diligent Hand to make rich*; but yet to maintain his Prerogative, and assert his Sovereignty, he sometimes interrupts the Course of second Causes, in the civil, as well as in the natural World,
Eccles. xi. 11. and suffers not *the Race to be always to the Swift, nor the Battle to the Strong, Favour to the Skilful, nor Riches to Men of Understanding.*

THO' it may seem therefore, by the Competition and Struggle there is among Men, for the Things of this World, and by the Care they take to qualifie themselves for Business, that Prosperity and Success is the sure Effect of their Labour, their Diligence or Ingenuity; and on the other Hand, that their miscarrying, and falling to Decay, is occasioned wholly by their Vice, their Ignorance, or their Sloth; yet it is certain that these are not the only, nor the most powerful Springs which human Affairs are moved by, but that there is a Master of the Works behind the Scenes, who contrives and over-rules the whole; and tho' he be unseen, allots to every

every Perſon his Station and Character, and the Part he is to act, upon the Theatre of this World.

Now this governing Power, which an Heathen would term Fate or Fortune, we are taught by true Religion to call Providence, *i. e.* the Will and Direction of God, who having made the World, and created Man, has an undoubted Authority over him, and aſſures us in his holy Word, that he exerts that Authority, *giving and taking away, humbling one, and exalting another, and doing whatſoever pleaſeth him.* Pſal. lxxv. 7. Pſal. cxv. 3.

The Rich and the Poor (ſays *Solomon* in the Book of *Proverbs*) *meet together, the Lord is the Maker of them all*; not only the Maker of the Men, but the Maker likewiſe of their Circumſtances. The Diviſion of the World into Rich and Poor, and the different Condition and Degrees of Men from the higheſt to the loweſt, is by his Appointment, who *having Power over the Works of his own Hands, faſhioneth*, without Controul, (*as the Potter does the Clay*) *one Veſſel unto Honour, and another unto Diſhonour.* Prov. xxii 2. Rom. ix. 21.

The Apoſtle therefore argues very rightly in adviſing the *Corinthians*, 1 Epiſt. and 4 ch.

not to be puffed up, nor to think of Men above that which is written. For who, says he, *maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?* What Foundation is there for Pride even in the most prosperous Man's Circumstances? whose Acquisitions and Endowments, and whose Being itself, are at the Mercy of an Almighty Lord, who, as he gave him all he has, can resume all again, whenever it shall seem agreeable to the Wisdom of his Providence.

And this may suffice for Proof of the first thing proposed, *viz.* That every Man's Condition in this Life is allotted him by Providence, and all the good things he is possessed of are *the Gifts of God.* I come now to observe,

Secondly, That these Gifts are not bestowed upon Men absolutely, but in Trust, and for the Uses declared in God's Word, and therefore that the Possessors of them are obliged in Duty to *minister the same as good Stewards.*

THERE is a great Desire and Ambition in Man to be, if he could, independent, and tho most pleasing Title his Possessions can afford him, is that of Proprietor and Freeholder. But in respect of God, no Man can, without Vanity and Presumption, assume such Titles; for how great soever his Possessions are, he is in reality no more than a Steward; the Talents he has are committed to him in trust, and for the Management of them he must be responsible.

THIS our Blessed Saviour illustrates by the Parable of a Man travelling into a far Country, who having called his Servants, and delivered unto them his Goods, to every Man according to his Ability, took his Journey, and returning a long time after to reckon with them, rewarded every one according to the Improvement he had made, and turned that slothful Servant out of all, who, tho' he had not wasted his Talent by Extravagance, had negligently let it lie dead and unprofitable. *Matt.* xxv. 15.

LET no Man therefore imagine himself to be at Liberty to do what he pleases with his Possessions, nor vainly conclude, that

whilst he consumes but his own, it matters not how idly and extravagantly he does it. For an Account of each particular will one Day be required; when it will be asked, what Good the Great, the Powerful, and the Rich in this World have been doing, how they have *honoured God with their Substance*, and shewn their *good Will to Men by Deeds of Mercy*? what Alms they have given to the Poor, to the denying themselves any Superfluity?

Prov. iii. 9.

Luke x. 37.

It will avail but little on that Occasion, to reply and say, *Lord, when saw we thee an hungred, or athirst, or a Stranger, or naked, or sick, and did not minister unto thee*; for his Answer we know will be this, *Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.*

Matt. xxv. 37.

And indeed, the Obligation of all the relative Offices between the High and the Low, the Rich and the Poor, the Powerful and the Helpless, and such like, is founded on the difference of Mens Condition and Circumstances in this World; is dictated by Natural Religion, and enforced by Gospel Precepts. And without this difference of Condition, neither

the various Offices of Life could be performed, nor ſome of the brighteſt Virtues in Religion have exerted themſelves, and ſhined before Men: For were there a general Equality throughout the World, there would be an End of the poor Man's exerciſe of Humility, Labour, and Patience, as well as of the rich Man's Liberality. There would be no farther room for Acts of Mercy, were there none in a Condition to beſtow, nor any ſtanding in need of Relief and Charity. We are not therefore to impute the preſent State of Things either to a blind Chance, as if it were by Accident, or to want of Mercy in Providence, as if it were unjuſt, or unkind; ſince it is ſo very accountable why Things ſhould be thus, and continue ſo to the End of the World, as our Bleſſed Saviour implied they ſhould, when he ſaid to his Diſciples, *the Poor ye have always with you*, Matth. xxvi. 11.

AND if Things are to continue thus, how large a field of Action will there be for thoſe who have *received the Gifts, to miniſter the ſame as good Stewards?* How properly will it be the Work of *pure Religion, and undefiled before God, to viſit the Fatherleſs and Widows in their Affliction?* James i. 27. Not only to make Men good, but to make their

their Goodness extensive and communicated? to enlarge their Souls, and excite in them a Fellow-feeling of the Wants or Happiness of others? That, as the Apostle says, *every* Rom. XV. 2. *one may please his Neighbour for his good to Edification; may rejoice with them that rejoice, and mourn with them that mourn, be tenderhearted and compassionate*, and promote mutual Happiness, as being united *in one mystical Body, and Members one of another.*

Such a beneficent and publick Spirit is the nearest resemblance of Providence, the most Heroick and Godlike Quality; and the Exercise of it, as was proposed to be observed, *Thirdly*, promotes the general Happiness, and is a common Blessing to the World.

For indeed, this Virtue, when it is real, is a very large and noble one; and supposes in the Man that has it, an universal Good-will and unlimited Inclination to do Good; a generous Application of the Means afforded by Providence, such as Wealth, Power, and Wisdom, to carry on these Purposes; and that it be always done from a disinterested, a charitable, and pious Principle.

To

To provide for ourſelves and Families, and to be kind and grateful for Benefits received, are Duties, and as it were Debts contracted; but come not up to the Character of a Publick Spirit; which reſtrains not itſelf within the Bounds of Kindred, Friends, Benefactors, or Favourites; but, going beyond all private Regards, launches out into wider Scenes of Action, and aims, with a comprehenſive Thought, at what will render God's Glory more conſpicuous, Religion and Virtue more triumphant in the World; his National Intereſts more flouriſhing: At what will reform and benefit the Age he lives in, or tranſmit a Bleſſing to Poſterity.

These are the good Effects, and ſuch the due Praiſes, of a compaſſionate and bounteous Diſpoſition. And how moving an Occaſion, how proper and laudable an Inſtance of it, is this Extenſive Charity, this numerous Aſſembly of poor and friendleſs Children, which preſents itſelf before you?

It has been the ill Fate of many antient Benefactions, to have been given upon erroneous Principles, and to ſuperſtitious Uſes; and of ſome that have been not ſo given, to

be

be miſapplied and perverted from the firſt good Deſign. Frequent are the Miſtakes of the liberal Hand, and the compaſſionate Heart; and numberleſs the Impoſitions of clamorous Vagrants, of hypocritical Cries, and counterfeit Calamities. Nay, Alms that are given in the common Way of Charity, though to proper Objects, are a Benefaction to the Body only, helping it with Food and Raiment, to linger out a Life, perhaps of little uſe, and many times of leſs Comfort; whereas the Bounty here beſtowed is clear of all Suſpicion of Fraud or Hypocriſy; is a Charity to the Mind, inſtructing and adorning it with the Principles of Piety, Virtue, and good Manners; is a Charity to the Publick, by inſtilling the Fear of God and a Senſe of Duty in the meaneſt Ranks of Life, and the loweſt Services; nay, is a Charity beneficial even to the Donors themſelves, by the efficacious Prayers and Praiſes offered to God on their account, by theſe ſincere and grateful Supplicants.

It was one of the Bleſſings attending our happy Deliverance from Superſtition and Arbitrary Power, that ſuch Charity-Schools as theſe began then to flouriſh, by the Care and Encouragement of ſome well-diſpoſed Perſons, who with a Zeal truly Religious, had formed them-

themſelves into a Society for the cultivating of, what was then thought worth promoting, Chriſtian Knowledge.

The good Deſign aimed at, was to reſtrain and find a Remedy, if poſſible, for the growing Immorality and Profaneneſs of the Age: Many good Laws were made for that purpoſe; Proclamations were frequently iſſued forth, and a *Society for Reformation of Manners* was with great Zeal and happy Succeſs enter'd into, for the carrying on of that laudable Work; and leſt this ſhould prove ineffectual alone for the good Purpoſes it was intended, the additional Help of another Expedient was thought proper, *viz.* the Encouragement of Charity-Schools, in order to train up, and diſpoſe the Age to come in favour of Religion, by the early Impreſſions of a pious and virtuous Education.

This Thought took wonderfully at that time, and pleaſed every body; and ſo great was its Succeſs, as to overcome what nothing elſe could conquer, even Party Animoſities. Men who ſcarce agreed in any thing elſe, were ſeen to concur amicably in furthering this good Work; in lending their Aſſiſtance, and contributing cheerfully their Benevolence towards

promoting, in this way, the Glory of God, and the Intereſt of their common Chriſtianity.

THUS Things ſtood for many Years, Charity-Schools meeting, every where, with Approbation and Encouragement; till at length the Spirit of Diſaffection unhappily found its way into this Quarter. Some of the Perſons employed in theſe Truſts were ſuſpected, and perhaps not undeſervedly, of being no Friends to our Proteſtant Government; and that their Principles might lead them to inſinuate and teach what they ought not; and to pervert the Charities of well-diſpoſed Perſons to a ſeditious Uſe.

THIS was the firſt Prejudice taken againſt Charity-Schools: But as this Evil complained of was great, ſo, God be thanked, we may, I believe, truly ſay it has been effectually cured; at leaſt as far as the Principles of Men can be diſcovered and ſearched into, all poſſible Care has been taken to remove diſaffected Teachers, and to guard againſt ſuch dangerous Aſſiſtances for the Time to come.

A SECOND Accuſation brought againſt theſe Schools, was, that the Children were taught too much, and too fine Singing at Church; and this

this was certainly true, and owing to the Imprudence, the Vanity, or the Deſign, of thoſe who were intruſted with the Care of them. Single Anthems, and Hymns compoſed on purpoſe, were introduced into the Parochial Service; and ſuch a Study of, and Skill in Muſick affected, as not one in an Hundred of them could hope to get their Bread by; and was enough to ſpoil and unqualify the reſt for the Buſineſs and Work they were to go to. But as this Objection was properly made, ſo we conceive now that it has been fully anſwered; ſince an End has been put to ſuch indiſcreet Doings, and the Children have been confined, by Authority, to the Uſe of plain Pſalm-Tunes only.

Another Fault found with theſe Schools, and of late much complained of, is, that the manner of Education ſets the Children above, or diverts them from, the Buſineſs of the Spade, the Plough, and of Day-Labour. That while Trades, and all other Employs are overſtock'd, Husbandry is deſtitute of Hands; and the Tillage of the Ground, by which the whole Kingdom ſubſiſts, is become very difficult, more expenſive than ever, and in ſome Places almoſt impracticable.

But if this be owing to Charity-Schools, to the Piety and Learning of the Nation, as it much more probably is to its Vice, its Luxury, and Prodigality; it is a Matter, however, which thoſe I am now ſpeaking to, are very little concerned in. For it is certain, I believe, that in theſe two great Cities, and perhaps it may be ſo in other trading Towns, and Sea-Ports, the pooreſt Children born here, have never any of them, before Charity-Schools were thought of, been ſent to Plough; but either Trades, or Services, or the Sea, have continually taken off all, and more than all they have produced.

If it be otherwiſe in the Country, wherever the Evil and Inconvenience is really found, a better Regulation and effectual Remedy ought no doubt to be applied; either by allotting ſet Days or Hours only for Inſtruction; by keeping a certain Number of the Children, and by turns always at work, and thus enuring them to the Buſineſs of Husbandry betimes. And, that they may be above no kind of Labour, their Dreſs ſhould be little regarded on Week-days; they ſhould attend School at leiſure Hours only, and at ſuch time as their Friends have no Work for them; and ſhould be taught

taught no more than juſt their Prayers, and their Catechiſm, and to read their Bible, and to write plain and legibly; and as ſoon as ever they are of Years and big enough, ſhould be diſmiſſed the School; and betake themſelves to earn their Bread, by any kind of honeſt Labour they can get to be employ'd in.

So little Inſtruction as this, ſo low a degree of Learning, might, one would think, be ſafely taught, without danger of its inſpiring an undue Elevation of Mind, any Conceit or Vanity. A much higher Attainment and Privilege, that of Religion, of being *adopted Children of God, and Heirs of the Promiſes*, is agreed to alter no Perſon's Condition in this Life; is conſiſtent with the meaneſt Station, and the hardeſt Labour, and the moſt conſtant Toil and Drudgery that is undergone; nay, what is more, has a Tendency and Power to carry Men through the ſtraiteſt Circumſtances and the loweſt Fortune, with Humility, Chearfulneſs, and Reſignation. *We are by one Spirit*, ſays the Apoſtle, *baptized into one Body, whether bond or free*, 1 Cor. xii. 13. *Let as many Servants*, ſays he, *as are under the Yoke, count their own Maſters worthy of all Honour*, 1 Tim. vi. 1. And *better*, ſays the Son of *Sirach, is he that laboureth and aboundeth*

Gal. iv. 5. Rom. viii 17.

eth in all things, than he that boaſteth himſelf and wanteth Bread, Eccluſ. x. 27.

THESE are the common Prejudices, and chief Grounds of Complaint againſt this modern and excellent Charity; and which, in no great Number of Years, from being exceeding popular, have brought it into ſome Diſcredit. It will be the proper Buſineſs therefore, as I hope it has hitherto been, of you, who have now the Care of theſe Schools, to conduct them with ſo much Wiſdom, as to keep clear of the paſt Errors, and not to fall into any new ones. That they may regain the Favour and Eſteem they ſate out with, and enjoyed for many Years; and may ſtill find Benefactors to ſupport and encourage them. That while you are employed in *this Labour of Love*, and are *miniſtring in this Stewardſhip*, the Higher Powers may take no Umbrage, nor your Country apprehend any Prejudice. That all Matter *of Offence, all Appearances of it*, may be *abſtain'd from*, and *your Good*, as the Apoſtle directs, *not to be evil ſpoken of.*

Heb. vi. 10.

1 Theſſ. v. 22.

Rom. xiv. 16.

NOT, I mean deſervedly; for evil ſpoken of you will, and muſt expect to be, and that *for your Works ſake*, in this corrupt, this unbelieving,

Mark viii. 38.

believing, and *ſinful Generation*. For, beſides the ſpecious Arguments, and pretended Diſlikes, ſuggeſted by Avarice, or Hard-heartedneſs; you are to engage with a numerous Hoſt of Oppoſers and Adverſaries upon Principle. Your educating theſe Children in the Fear of God, with a Reverence for Things ſacred, and under the Awe and Influence of Religion, will make you the proper Objects of the Deriſion and Obloquy of profane, licentious Scoffers. The zealous and blind-folded Proſelytes of *Rome* will accuſe and condemn you, for teaching theſe Children to read, what they would not ſuffer them to look into, the Holy Bible. They who ſeparate from our Communion, and diſapprove of our Eſtabliſhed Worſhip, will have the leſs liking to theſe Schools, when they conſider them as ſo many Nurſeries of Conformity. And the pretended Advocates of Reaſon, and the Light of Nature, will be ſure to be your Enemies, for the Creed and the Catechiſm you teach; for the Service you are doing to Revealed Religion, and the Foundations you lay for Chriſtianity.

All this Oppoſition will, I ſay, be the natural Reſult of the faithful Execution of your Office; is a Teſtimony of the good Cauſe

Cauſe you are engaged in; and the more diligent and ſucceſsful you are, the more ſerviceable you prove to God, the more you will certainly incur the Hatred and Enmity of the Devil.

Let it, however, be no great Diſcouragement to you *to be reproached, or to ſuffer for well-doing.* But rather *approve yourſelves*, as the Apoſtle adviſes, 2 *Cor.* vi. *by a patient Continuance in it*, by perſevering under *the Power of God, and the Armour of Righteouſneſs*, to glorify your heavenly Father, *by Honour and Diſhonour; by evil Report, and good Report; as Deceivers, and yet true.* And *marvel not, my Brethren, if the World hate you*; but let it be your Conſolation and your Joy; neither to be overcome by, nor conformed to it.

1 John xiii. 3.

The training up of poor and friendleſs Children in the Ways of Inſtruction, of Virtue and Religion, is a good Work you need never be aſhamed of, is a Charity dictated by human Nature, applauded by ſound Reaſon, and what will ſtand the Teſt of the ſtricteſt Examination. It is indeed the nobleſt Inſtance of a Spirit truly Great and Publick; is

is a Patriotiſm without Envy, Ambition, or mercenary Motives.

MAY the Hearts and Hands therefore of all that wiſh well to the promoting of the Fear of God, and Chriſtian Knowledge, be ever open for the Maintenance and Encouragement of theſe Charities; may the Care and Direction of them be always intruſted with ſuch as will *miniſter the ſame as good Stewards*; and may the gracious Favour of *the Father of the Fatherleſs* go along with, and ſo proſper this uſeful and excellent Undertaking; that this whole Aſſembly of Children, and all others in theſe Circumſtances, and under the like Tuition, may fully anſwer the pious Purpoſes of their Patrons and Benefactors; may behave otherwiſe in whatever Labour or Service they ſhall be employ'd in, than the undiſciplined and uninſtructed; and become, in time, *fruitful of good Works* themſelves. *Pſalm* lxviii. 5. *Col.* i. 10.

SO ſhall all, who are concerned in the Support and Management of theſe Schools, find Comfort and Satisfaction in the charitable Work they have ſet their Hands to; be duly honoured with the Thanks and Praiſes

of all good Men, and see the happy Effect of their Labour shine conspicuous before Men in the Growth of Virtue, the Increase of Good-Manners, and the Amendment of a dissolute Age, and consequently the Glory of Almighty God: which, *whatsoever we do, all is to be done to*, will be advanced and magnified; his great and venerable *Name* be more duly *hallowed*, *his Kingdom sooner come*; *and his holy Will be done in Earth, as it is in Heaven.*

1 Cor. x. 31.

Psalm lxvii. 5

AND, that all this may be effectually brought to pass, for the Improvement of our Happiness here, and for the Eternal Enjoyment of it hereafter, God of his infinite Mercy grant, for the sake of our Lord Jesus Christ, *Amen.*

FINIS.

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *April* 1731.

This Mark * denotes *Schools of which no Account hath been given in the Publiſhed.*
C. ſignifies Cloath'd.
pt. Cl. part Cloathed.
M. Maintained.
W. Set to Work.

CHARITY-SCHOOLS in the Pariſhes of	No. of Sch.	BOYS.	GIRLS.	Boys put out ſince ſetting up of the School to Appren.	Boys put out ſince ſetting up of the School to Services, or taken due by Friends	Girls put out ſince ſetting up of the School to Apprent.	Girls put out ſince ſetting up of the School to Services, or taken due by Friends	No. of Children educated in the Schools, including thoſe now in them
* All-hallows Lombard-ſtreet, ſet up 1702 *C.*	1	40	—	52	31	—	—	123
* St. Andrew Holborn, erected 1699 *C.*	1	80	—	282 see 12		—	—	379
* In the ſame Pariſh 1701 *C.*	1	—	71	—	—	224	—	295
* In the ſame Pariſh, for teaching Navigation to 30 Children Elected out of 8 Charity Schools, on *Mondays, Wedneſdays*, and *Fridays* from whence 73 Boys have been put Apprentices to Sea, included in the Numbers put out of their reſpective Schools.	1							
* St. Anne Alderſgate 1717 *C.*	2	30	20	39	55	38	—	182
St. Anne Blackfryars, ſet up 1705. ſupported by Endowment *C.*	2	40	30	29	—	—	—	99
* St. Anne Weſtminſter *C.*	1	52	—	204	60	—	—	316
* In the ſame Pariſh *C.*	1	—	52	—	—	81	68	201
* St. Bartholomew the Great for Boys 1717. and for Girls 1727. *pt. C.*	2	35	16	28 2	25	—	2	109
* Billinſgate Ward *C.*	1	40	—	37	16	—	—	93
St. Botolph Alderſg. 1702. *C.*	1	50	—	386	—	—	—	436
In the ſame Pariſh *C.*	1	—	50	—	—	132	—	182
St. Botolph Aldgate *within* For Boys ſet up 1698. and for Girls 1710. *C.*	2	50	40	150	—	32	—	272
* In the ſame Pariſh in *Laſt-Smithfield*, the Boys ſet up 1706, and the Girls 1710. *C.*	2	40	30	42	138	6	117	373
	19	457	309	1268	335	120	581	3060

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by Friends	No. of Children educated in the Schools (including those in Italicks)
St. Botolph Bishopsgate *C.*	2	30	20	—	—	20	—	70
* St. Bride's Parish 1711. *C.*	2	50	50	Sea 12 10	16	41	38	257
* Bridge and Candlewick Wards, set up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane and St. Magnus the Martyr, *Cl.*	2	60	40	Sea 19 4	115	4	121	383
Broadstreet Ward 1709 *C.*	2	50	30	89	17	8	30	228
Camberwell in *Surrey pt. C.*	2	40	35	—	—	3	—	78
Castle Baynard Ward *C.*	2	30	20	73	—	—	16	139
Chelsea, *Middlesex*, set up 1707; endow'd with 10*l per Ann.* for ever, by the late Mr. *Chamberlayne*, *pt. C.* and *pt. Maintain'd.*	1	35	—	72	12	—	—	119
In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, *Cl.*	1	—	30	—	—	7	97	134
*Christ-Church *Spital-Fields*, removed from *Petticoat Lane* 1729, *Cl.*	1	30	30	27	3	—	6	96
Christ Church *Surry* for Boys 1711, and for Girls 1719, *C.*	2	30	10	90	17	17	9	173
* St. Clement Dane 1702 *C.*	2	70	40	Sea 25 15	15	—	134	536
* In the same Parish, An Hornbook School, for Boys and Girls 1724.	1	15	15	—	—	—	—	30
Cordwainers and Bread-street Ward *C.*	2	50	30	107	191	17	109	504
Cornhill and Limestreet Ward *C.* 1711	2	50	30	Sea 2 66	116	18	84	366
Cripplegate Ward *within* including the School of St. *Alphage* Parish 1712 *C.*	2	50	25	57	118	—	64	314
Deptford in *Kent C.*	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715 *C.*	2	30	20	20	—	14	—	84
*St. Dunstan in the West *C.* Boys 1708, Girls 1710.	2	50	40	Sea 21 100	92	52	82	438
	32	720	485	1115	712	201	790	407

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by Friends	No. of Children educated in the Schools, including those now in them.
St. Edmund the King, A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
St. Ethelburga, *Cl.* Set up 1719. first in the Parish of St. *Mary Abchurch*, supported by the Subscriptions of a Society, and other Collections.	1	20	—	12	16	—	—	48
* Faringdon Ward *within* set up 1705. *C.*	2	60	40	426 Sept 10	—	—	59	595
St. George the Martyr 1708, *C.*	2	50	50	133	2	71	4	310
St. George Southwark *C.*	1	50	—	14	226	—	—	290
* Sir *George Wheler's* Chapel in *Spittle-Fields*, C. W.	1	—	25	—	—	14	—	39
*St. Giles Cripplegate *without* in *Redcross-street* 1698. *C.*	1	100	—	116	401	—	—	617
In the same Parish, Supported by the Lady *Eleanor Hollis's Legacy* of 62*l.* 10*s.* *per Annum*. *C.*	1	—	50	—	—	32	31	113
In the same Parish, *without* in *Middlesex*, set up in 1698. *C.*	1	50	—	107	45	—	—	202
In the same Parish, *Cl.* Set up 1727. supported by a Legacy of Mr. *John Fuller*, deceased; and Five Pounds allow'd to put each Boy Apprentice.	1	20	—	—	—	—	—	20
St. Giles in the Fields set up 1705, *C.* — The Trustees of these Schools finding themselves burthen'd with binding out Girls to Trades, have agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	282	—	194	24	702
	15	451	266	1100	690	311	118	2936

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprent.	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by Friends	Whole Children educating in the Schools including those put in them
Greenwich, *Kent.* 1700. C. W. The Children here spin, and make their own Cloaths both Linnen and Woollen	1	—	40	—	—	—	4 200	244
St. James Clerkenwel *C.* 1699.	2	60	40	185	—	—	93	378
St. James Westminster, Supported by the Offertory	1	50						
In the same Parish in *King-Street*, set up 1712, by the late Archbishop of *Canterbury*, supported out of the Revenue of the Chappel *C.*	1	36	—	120	—	—	—	222
In the same Parish, supported by Collections at Sermons, and casual Benefactions *C.*	1	—	40	—	—	—	54	94
St. John at *Hackney*, *C.* 1714	2	30	20	70	8	4	55	183
* St. John *Wapping*, set up for Boys 1704, Girls 1708. *CJ*	2	38	23	Boys 65	120	36	36	353
St. Katharine *Creed C.* ——	1	40	—	86	—	—	—	126
St. Katherine *near the Tower* 1701. *C.* ——	2	35	15	84	—	—	28	162
Kensington, *Mid.* 1707, The Children have Bread & Beer 4 Days in the Week throughout the Year, and Dinner every Sunday from *Michaelmas* to *Lady-Day*.	2	30	20	80	15	23	53	221
Knight's-Bridge Chappel *C.*	1	6	6	—	—	—	—	12
Lambeth in *Surry C.* ——	2	50	12	—	—	—	—	62
St. Laurence Pountney *C.*	1	16	—	—	60	—	—	76
St. Leonard Shoreditch Boys Sch. erected 1705. and Girls Sch. 1709. *C.*	2	50	50	108	46	52	43	349
St. Margaret Westminster Cloath'd in Blue, the Boys set up 1688, the Girls 1714. ——	2	52	34	Boys 18	72	7	54	497
In the same Parish, *C.* in Grey, and *M.* the Boys set up 1698, —— ——	2	80	50	294	—	—	181	605
	25	573	350	1404	321	180	743	3584

CHARITY-SCHOOLS in the Parishes of	BOYS	GIRLS	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Martin in the Fields 1699 C. In these Schools 35 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	101	51	462	—	—	154	768
St. Mary-le-Bon 1715 C.	1	12	—	18	—	—	—	30
St. Mary at Islington 1710 C.	2	26	18	40	5	12	14	115
*St. Mary Magdalen Bermondsey C. — —	2	50	20	Sea 94 1	21	6	19	218
St. Mary Overee, *alias* St. Saviour Southwark C.	2	60	50	—	—	—	206	316
St. Mary Rotherhith C.	1	20	—	20	—	—	—	40
In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. C. M. and W. at the Charge of 2 s. a Week each Child on the Parish, except the Article of Cloathing.	1	25	—	18	—	—	—	43
St. Mary le Strand 1704 C.	1	16	—	56	13	—	—	85
*St. Mary Whitechappel C.	2	60	40	Sea 96 4	201	80	121	601
Mile End, Old Town, set up 1723 C. — —	1	22	10	8	—	—	1	41
Newington Butts *Surrey* —	1	32						32
Norton Folgate — —								
This School was set up 1698, and has been very useful as a Nursery to the Neighbouring Charity Schools — —	1	60						60
*St. Olave Old-Jewry, and St. Martin's Iron-monger-Lane, set up 1717, C. — — —	1	30	—	34	54	—	—	118
St. Olave Southwark C. —	1	—	60	—	—	45	—	105
St. Paul Covent Garden Boys 1701. Girls 1712.	2	30	20	Sea 78 9	5	—	36	178
St. Paul Shadwell Boys 1699, Girls 1712. C. —	2	50	50	Sea 17 47	155	54	133	546
Poplar Chappel in *Stepney*, C. 1711. — —	2	30	20	34	—	18	2	104
Queen Hithe Ward, set up 1717. pt. Cl. —	1	36	24	17	22	3	40	142
Ratcliff Hamlet *Stepney* Boys 1710. Girls 1723.	2	35	25	100	—	—	10	170
	29	695	388	1199	476	218	736	3712

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends.	No. of Children taken off in the Schools, (i. e. those not in them.)
*St. Sepulchre *within* 1700 *C.*	1	51	—	200 Sea 6	2	—	—	259
* In the same Parish *within*, set up 1702 *C.* —	1	—	51	—	—	1	359	411
* In the same Parish *within*, set up 1711. *C.* — — —	1	—	25	—	—	78	20	123
* In the same Parish *without*, set up *March* 1706 *Cl.* — —	1	33	—	107 Sea 6	30	—	—	176
St. Stephen Walbrook 1695	1	30	—	34	25	—	—	89
*St. Thomas Southwark 1704 *C*	1	30	—	11 Sea 1	18	—	—	100
Tower-Ward *C.* — —	2	60	60	72 Sea 15	125	20	296	668
* Vintry-Ward 1710. *C.* —	1	50	—	56	150	—	—	256
Wapping *Stepney C.* —	2	50	50	38 Sea 10	49	14	101	318
	131	304	186	622	399	113	776	2400
Brought from *Page* 27 —	19	457	309	1268	336	120	581	3060
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Total —	131	3200	1984	6708	2934	1143	3744	19719

Boys at School — 3200
Girls — — — 1984 } 5184 Total of Children at School.

Note, *The Trustees of some of the Schools have thought fit to lessen the Number of Children, that the rest might be instruly supported; which is the Reason the Number taught this Year, is short of what it was last Year.*

Boys put out to Appren 6708
To Services, *&c.* 2934 } 14529
Girls put out to Appren. 1143
To Services, *&c.* 3744

Total of Children put to Apprentiships and Services, or taken out by Friends; of which 274 are gone to *Sea*, out of 19 Schools.

N. B. *All the Schools abovementioned have been set up since* 1697. *except that belonging to the* New-Church *in St.* Margaret Westminster, *now known by the Name of the* Blue-Coat-School, *which was set up* Lady-Day 1688, *for* 50 *Boys*; *and the School at* Norton Folgate, *erected* 1691, *for* 60 *Boys.*

☞ The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number Children put out to Apprentiships or Services, in order to their being rected in the next Edition.

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Devon. **DALTON.** A School set up there by the Minister and Parishioners, for the Benefit of the poor Children, wherein they are taught to read, write, and cast Accompts, and when they leave the School, a New Testament and Common-Prayer-Book is given to each Boy or Girl.

Silverton. A Benefaction of 200*l.* is given towards erecting a Charity-School in this Town.

Flintshire. **Vaynaryen.** A School for 60 Children maintained by the Minister.

Nottinghamshire. **Cotfock.** A School erected.

Keywoith. A School for all the Children of the Parish.

Riffey. A Charity-School erected by a Clergyman, for the Benefit of his Tenants Children there; the Boys are taught to read and write, and the Girls to Sew and make Lace.

Radnorshire. **Pilleth** and **Whitton.** A Charity-School founded by a Lady.

Somersetshire. **South Petherton.** A School for 40 Boys, in which the Children of Dissenters are allow'd to be admitted.

CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren.	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends.	No. of Children taken off the Schools, to whom Gifts were made in them.
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E *In*

In NORTH-BRITAIN.

THE Number of Schools are increaſed to 103, by the Liſt printed at *Edinburgh*, in which are taught,

Of Boys,	2750
Girls,	936
In all	3686

But it is believed 4 or 500 more of both Sexes are taught in the Schools, of which the Numbers are not certified.

Theſe Schools are frequently viſited by the Miniſters of the reſpective Pariſhes, by Committees and other Correſpondents who enquire into the Faithfulneſs, Diligence and Deportment of the Maſters, the Number of Scholars, the Time of their Entry and Attendance, of which the Maſters are ordered to keep exact Accounts: And once every Year, before the firſt of *March* at fartheſt, a Liſt of the Scholars in each School that Year, with an Account of their Proficiency, Time of entry, and what they are Learning, duly atteſted by the Viſitors, is order'd to be tranſmitted to the *Society*, which is examined by their Committee; and if herein any are found Defective or Faulty, the ſame is noticed and cenſured. From theſe Accounts, it appears, that not only Children are inſtructed, but, in ſome Places, Servants leave their Service for a Time, to attend theſe Schools, yea, even Married Perſons come to ſome of them, and Children of *Popiſh* Parents are taught the Proteſtant Religion therein, and many of them come to Church. The Scholars are taught the Principles of Religion, and to read *Engliſh*, Writing, Arithmetick and Church Muſick. The Succeſs of this Undertaking (by the Bleſſing of GOD) is very remarkable, and hath given great Satisfaction to many.

In

Note, Where the Number of Children put out were not diſtinguiſh'd whether to Apprenticeſhips or Services, they are inſerted in the Column of Apprentices.

In IRELAND.

The Charity-Schools erected since 1724, when the last Report was made.

Ballypourney. A School erected by the Minister, for the poor *Popish* Children who will resort to the same.

Cork. **Bantry.** Two Schools.

Kilbrin. One School for Boys, and another for Girls.

Donegal. **Rappo.** A School erected by a private Gentlewoman, where the Children are taught till fit for Service.

Kildare. **Letrlip.** A School for 9 Boys, cloathed by a Yearly Subscription of Gentry in the Neighbourhood.

Roscommon. **Abby Boyle.** A School for 26 Boys, and 10 Girls, cloathed at the Charge of a Lady of Quality, and a Baronet and his Lady.

Tipperary. **Carrick.** A School supported by the Interest of a Legacy of 1036*l.* left by a Lady of Quality, in the Hands of Trustees.

Wexford. **Pinton.** A School supported at the Charge of a private Gentleman.

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	343	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	57	689	46
Cambridgeſhire	34	635	120
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	17	124	66
Cornwal	13	72	34
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	41	679	235
Dorſetſhire	13	117	29
Durham	12	276	20
Eſſex	37	498	178
Flintſhire	1	60	
Glamorganſhire	6	50	
Glouceſterſhire	60	940	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	38	652	126
Huntingdonſhire	25	282	20
Kent	62	968	315
Lancaſhire	21	311	31
Leiceſterſhire	36	451	30
	687	9787	1873

	Sch.	Boys.	Girls.
Lincolnſhire	91	1164	90
Merioneſhire	2	48	25
Middleſex	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	30	252	28
Oxfordſhire	23	366	106
Pembrokeſhire	25	184	41
Radnorſhire	3	60	
Rutlandſhire	6	32	12
Shropſhire	22	373	37
Somerſetſhire	33	582	90
Staffordſhire	14	230	88
Suffolk	40	600	140
Surry	28	526	144
Suſſex	23	512	60
Warwickſhire	36	385	165
Weſtmoreland	1	16	10
Wiltſhire	37	736	57
Worceſterſhire	38	612	100
Yorkſhire	54	893	191
	639	9661	2038
Brought forward	687	9787	1873
	1326	19448	3911

Note, Where the Number of Children put out were not diſtinguiſh'd whether to Apprenticeſhips or Services, they are inſerted in the Column of Apprentices.

A Summary View of the CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

	Sch.	*Boys*	*Girls*
At *LONDON*,	131	3200	1984
In other Parts of *South Britain*,	1326	19448	3911
In *North Britain*,	103	2750	936
In *IRELAND*,	168	2406	600
Total of *Schools*	1728	27804	7431
		7431	
Boys and *Girls* now taught in those *Schools*		35235	

April 1731. *Note*, Where the Number of *Children* have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the *Column* of *Boys*.

Note also, There are about 300 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them*; But the Publisher hereof would be very thankful for a more particular Information.

F I N I S.

BOOKS

Proper to be Uſed in

CHARITY-SCHOOLS

A Bible, Teſtament, and Common-Prayer-Book.
The Church-Catechiſm.
The Biſhop of *Cheſter*'s Chriſtian Inſtitutes.
The Church-Catechiſm broke into ſhort Queſtions.
Dewis's Expoſition of the Church-Catechiſm.
Dr. *Worthington*'s Scripture-Catechiſm.
The firſt Principles of practical Chriſtianity.
Dr. *Woodward*'s Short Catechiſm, with an Explanation of divers hard Words.
New Method of Catechizing.
Prayers for the Charity-Schools.
The Chriſtian Scholar.
An Exerciſe for Charity-Schools upon Confirmation.
Paſtoral Advice before, and after Confirmation.
The Whole Duty of Man by way of Queſtion and Anſwer.
Abridgement of the Hiſtory of the Bible, which may be well bound up at the Beginning of the Bible, or at the End.
The Anatomy of Orthography: Or, a practical Introduction to the Art of Spelling and Reading *Engliſh*.
The Duty of Publick Worſhip proved, *&c.*
Leſſons for Children, Hiſtorical and Practical, *&c.*
Hymns for the Charity-Schools.

SER-

Note, Where the Number of Children put out were not diſtinguiſh'd whether to Apprenticeſhips or Services, they are inſerted in the Column of Apprentices.

SERMONS *Preached at the* Anniverſary Meetings *of the* CHARITY-SCHOOLS *in* London.

1. A SERMON preached in the Pariſh-Church of St. *Andrew's Holborn*, *June* 8. 1704. By *Richard Willis*, D. D. Dean of *Lincoln*, now Lord Biſhop of *Wincheſter*.

2. A Sermon preached at St. *Sepulchre's*, *May* 31. 1705. By *George Stanhope*, D. D. Dean of *Canterbury*.

3. A Sermon preached *May* 16. 1706. By *White Kennet*, D. D. Archdeacon of *Huntingdon*, ſince Lord Biſhop of *Peterborough*.

4. A Sermon preached *June* 5. 1707. By *Francis Gaſtrell*, D. D. Canon of *Chriſt-Church*, ſince Lord Biſhop of *Cheſter*.

5. A Sermon preached *May* 27. 1708. By *Robert Moſs*, D. D. Preacher at *Gray's-Inn*, ſince Dean of *Ely*.

6. A Sermon preached *June* 6. 1709. By *Samuel Bradford*, D. D. late Lord Biſhop of *Rocheſter*.

7. A Sermon preached *June* 1. 1710. By *George Smalridge*, D. D. ſince Lord Biſhop of *Briſtol*, and Dean of *Chriſt-Church*, *Oxon*.

8. A Sermon preached *May* 24. 1711. By *Andrew Snape*, D. D. now Provoſt of *King's* College, *Cambridge*.

9. A Sermon preached *June* 12. 1712. By *George* Lord *Willoughby de Broke*, ſince Dean of *Windſor*.

10. A Sermon preached *May* 28. 1713. By *William* Lord Biſhop of *Cheſter*, ſince Lord Archbiſhop of *York*.

11. A Sermon preached *May* 20. 1714. By *John*, Lord Biſhop of *London*.

12. A Sermon preached *June* 9. 1715. By *William*, Lord Biſhop of *Lincoln*, now Archbiſhop of *Canterbury*.

13. A Sermon preached *May* 24. 1716. By *Edmund*, Lord Biſhop of *Lincoln*, now Biſhop of *London*.

14. A Sermon preached *June* 13. 1717. By *William*, Lord Biſhop of *Salisbury*, late Biſhop of *Durham*.

15. A Sermon preached *June* 5. 1718. By *William Lupton*, D. D. Preacher to the Honourable Society of *Lincoln's-Inn*, and Prebendary of *Durham*.

16. A Sermon preached *May* 21. 1719. By *Thomas Sherlock*, D. D. Dean of *Chicheſter*, and Maſter of the *Temple*, now Lord Biſhop of *Bangor*.

17. A Sermon preached *June* 9. 1720. By *James Knight*, D. D. Vicar of St. *Sepulchre's*, *London*.

18. A Sermon preached *June* 1. 1721. By *Nathaniel Marſhal*, D. D. Chaplain in Ordinary to His Majeſty.

19. A Sermon preached *May* 17. 1722. By *Hugh*, Lord Biſhop of *Briſtol*, now Lord Primate of *Ireland*.

20. A Sermon preached *June* 6. 1723. By *Daniel Waterland*, D. D. Chaplain in Ordinary to His Majeſty.

21. A Sermon preached *May* 28. 1724. By *Thomas*, Lord Biſhop of *Sodor* and *Man*.

22. A Sermon preached *May* 20. 1725. By *William Berriman*, D. D. Rector of St. *Andrew's Underſhaft*, ſince Fellow of *Eton*.

23. A Sermon preached *June* 2. 1726. By *Thomas Mangey*, D. D. Prebendary of *Durham*.

24. A Sermon preached *May* 25. 1727. By *Joſeph Watſon*, D. D. Rector of St. *Stephen Walbrook*.

25. A Sermon preached *June* 13. 1728. By *Thomas Yalden*, D. D. Prebendary of *Chulmleigh* in *Devon*.

26. A Sermon preached *April* 10. 1729. By *John Rogers*, D. D. Chaplain in Ordinary to His Majeſty.

27. A Sermon preached *April* 2. 1730. By *Samuel*, Lord Biſhop of *Cheſter*.

There having ſometimes happen'd much Difficulty in obtaining a *LEGACY* given to the *Charity-Schools*, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch *Legacy* may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM. I A.B. *do give and bequeath unto* G.H *of the Sum of Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read, &c. in the Pariſh of in the City of or in the County of for the Uſe of the ſaid School.*

Note, Where the Number of Children put out were not diſtinguiſh'd whether to Apprenticeſhips or Services, they are inſerted in the Column of Apprentices.